

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe.*

'WHATEVER DOETH MAKE MANIFEST IS LIGHT.'—*Paul.*

No. 1,133.—VOL. XXII. [Registered as] SATURDAY, SEPTEMBER 27, 1902. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

In almost every criticism of spirit-communion, as we understand it, use is made of the over-ready acceptance of great names by investigators, or, rather, by believers, and it is often easy to hold up to contempt the communications which profess to come from Solomon, Euclid, Socrates, or Jesus. We do not deny that these great characters may communicate, and it is a foolish pride which would deride these honoured names because they were given in a humble parlour. But, at the same time, it becomes us to show the world that we are discriminating and on our guard.

The harmless and probably sincere person who, at this moment, is playing the part of Christ at Clapton, is possibly the victim of some hypnotiser in the unseen, and he is more to be pitied than abused. We certainly incline to apologise for him rather than for the rowdies who try to strike him, and who would probably be quite as ready to throw half a brick at the real Christ if he actually came again, and lived in London as he did in Jerusalem.

Spiritualists need to be very wary. 'Harmless as doves,' by all means, let us be: but 'wise as serpents' also, especially in these days when spirits both incarnate and discarnate are only too ready to 'fool us to the top of our bent.'

Mr. A. Fullerton, writing in 'The Theosophist,' rings the knell of Spiritualism. It is 'encumbered with frivolities and absurdities and frauds'; it is 'destitute of a philosophy'; it 'is not a contribution to the proof of soul survival'; it 'has failed and is failing,' and yet (strange to say) 'it has nevertheless secured a following of millions and a continuous journalism largely supported.' A unique sort of 'failure' that! We only want a little more of it in order to make us impregnable.

As Spiritualism, then, gives us no proof and no valid testimony; and, as proof and testimony are precisely what we need, what are we to do? Mr. Fullerton tells us. Having pushed Spiritualism aside, with its séances, its shells, its spectres and its frauds, behold the great discovery! 'There must be proof,' he says, lo! it is here. And what does the reader think the proof is? Here it is:—

Theosophy brings forward as witnesses those who have undergone death many times, who are able at any time to enter the region of the so-called dead, who know what mental and spiritual processes have place there, who are themselves proof of a continuous life, and who have communicated to us such facts as may dispel doubt, remove anxiety, and arouse energy. I mean the MASTERS.

'Brings forward,' mark you. When and where? As to this assertion we have only one anxiety—that the printer should copy Mr. Fullerton's large capital letters, in setting up this extract from his amazing essay.

By the way, in pitting Theosophy and 'the MASTERS' against Spiritualism and its experiments, it will be well to stop telling us that Spiritualism is 'encumbered with frivolities, absurdities and frauds,' and that 'many of its leading practitioners (have been) exposed in grossest impositions.' To say the least of it, that is indiscreet from a leading Theosophist.

'Mind' gives us a page of 'Remarkable prophecies.' Here are two of them, not actually wonderful but curiously suggestive:—

Wendell Phillips prophesied Marconi. On July 28th, 1865, speaking in Music Hall to school children, he said: 'I expect, if I live forty years, to see a telegraph that will send messages without wire both ways at the same time.' Marconi's performances do not quite realise that prediction, but they approach it—and the forty years will not have passed until the 28th of July, 1905.

History records not a few of such clairvoyant utterances. In 1789 Erasmus Darwin wrote a poem in which these two lines are found:—

'Soon shall thine arm, unconquered Steam, afar
Drive the slow barge and drag the rapid car.'

This was eleven years before the first steam tug appeared on the Forth and Clyde Canal, and nearly a quarter of a century before the first locomotive was seen on rails. In one of Marlowe's plays, 'Tamburline the Great,' the Suez Canal was anticipated and described nearly three centuries in advance of its construction.

The number of 'Mind' in which these 'prophecies' are found has a searching Article on 'Anarchism and Atheism.' The writer traces both to defects in modern Society;—Anarchism, to our artificial social distinctions, to the survival of caste and privilege, to injustice and oppression, and the greed of those who have seized the natural sources of wealth and the reins of power; and Atheism to the alliance between a tyrannical Church and a despotic State: but, as to this last, he gives at fuller length a more modern diagnosis, thus:—

As worship of the symbol supplanted religion, ecclesiasticism began to ape the methods of royalty and to adopt the militant idea and plan. But what degree of success has followed Luther's attempt to rescue from the oblivion of formalism and corruption the primitive truths of Christ's religion? The historic institution still flourishes—minus the Inquisition—side by side with an orthodoxy that subscribes to hundreds of varying beliefs; and the 'proofs' thus offered to the sceptic have neither increased in number nor improved in kind. While the Protestant world refrains from idolatry, technically so-called, it makes a fetish of a Book; and, when one considers the qualities ascribed to Deity by some of its official representatives, the vanity of the atheist that leads him to regard himself as a vastly superior being does not seem so monumental. The alliance of the Church with at least the 'world' and the 'flesh' is by no means non-existent to-day. The institution is not far behind in the race for wealth and power. Its 'organisation' has been largely diverted to commercial uses, and many of its teachings are based upon the demands of a refined but sordid materialism. It seeks participation and emolument in

matters that are not properly within its scope, and that, through its interference, often operate to the disadvantage of the community and the infringement of natural rights.

It is a sorrowful indictment, and the worst of it is that it is mainly true.

'The Universal Republic' translates from the 'Figaro' (Paris) an Article on the strange case of Mademoiselle Bouvenal. It is indeed a strange case if the following statement is true:—

We present to our readers the case of Mademoiselle Bouvenal, who lives in a cataleptic state, without eating, now going on eighteen years and six months. Mlle. Bouvenal still lives with her mother in the little village of Thenelles, near St. Quentin.

No one is debarred from visiting her; but what a sight to see!

On a damp ground floor, lying upon a poor bed, with the immobility as of one dead, is a human being with the appearance of a marble statue; it is neither death nor life; it is a dream. Her eyes are sunk deeply in their sockets. The mouth is closed and without any salivary secretion, the teeth are tightly locked, and the skin is dry and cold. The beating of the heart is scarcely perceptible, but is very regular. If one lifts her arm, it remains in the position it is left in.

Mlle. Marguerite Bouvenal was born the 29th of May, 1864; it is now eighteen years and six months that she has taken no nourishment, not even a drop of water, and still life continues!

Translating also from the 'Revue Bleue,' 'The Universal Republic' says:—

Several letters were received from Martinique, stating that three weeks before the great eruption that destroyed St. Pierre, cattle passing in the neighbourhood of Mont Pelée gave signs of panic. Oxen broke away from their traces and ran away. Horses refused to go into the threatened districts, and dogs howled continuously night and day. The snakes, which were plentiful on Mont Pelée, suddenly invaded the inhabited districts. Even the birds deserted the mountain fifteen days before the catastrophe.

Yet the inhabitants of St. Pierre were not alarmed until just before the disaster took place, when the warnings from Mont Pelée became too evident to be any longer ignored.

We are continually told that animals have no souls, but these animals were more soul-sensitive than the human beings were. Spiritual influences can warn animals (because they live nearer to Nature) often more readily than they can human beings who are soul-frozen.

'The Theosophical Review' prints the following paragraph:—

The Society of Dramatic Authors, presided over by M. Victorien Sardou, (lately) admitted among its members a girl of ten years of age, born on March 5th, 1892. She advanced to the President as a short-frocked child, with loose, floating hair. This child had written several plays, which had been successfully produced. And it seems that she has been writing for years, according to her mother, who says that when she was but five years old, on a visit to London, she recited before Queen Victoria and the then Princess of Wales, some stories composed in English by herself. As to her English, her mother said that she did not know how or where she had learned it, and the child ejaculated: 'I did not learn it, I knew it.' She says that she watches, observes closely, analyses and writes the result. 'When I go in an omnibus I observe my fellow-passengers, guess their thoughts, construct their romances.' Her writings are ironical, pessimistic, it is said.

But the phenomenon is not as remarkable as the heading of this paragraph which describes it. The heading is, 'If not Reincarnation, then what?' Really now, is there any need to fall back upon an old writer's rebirth as a baby? The homely, reasonable, sufficient and matter-of-fact theory of the Spiritualist is quite good enough;—not Reincarnation, but Reattachment. The old hypothesis of 'Guardian angels,' suitably modified, fully meets the case. The little lass is evidently a remarkable medium, and we do not wonder at the old writer adopting her. It is precisely what we shall try to arrange by and by for ourselves.

The same Review, dealing with Part XLIV. of the 'Proceedings' of the Society for Psychical Research, dis-

cusses the vital subject of fraud, quoting Dr. Oliver Lodge, who knits up supposed fraud and the subliminal self, and concludes that 'deception' need not be conscious and voluntary. The Review adds the following sensible remark:—

Borderland phenomena are likely to be more successfully studied when observers thus recognise the fact that 'a medium' is usually ignorant as to the workings of her own consciousness, and that the brutality with which suspicions of 'fraud' are entertained and uttered must inevitably distress and increase the confusion of a sensitive honestly anxious, so far as her waking consciousness is concerned, to act with perfect candour.

'Modern Astrology,' for September, makes a remark which may be usefully considered in connection with current conclusions as to the power of suggestion and the actual operation of prayer. The inference that suggestion and prayer may possibly moderate malific planetary indications is distinctly interesting:—

King Edward VII. was crowned at 0.37 p.m., August 9th, and none more than the astrologer rejoices at the fact, for the 'directions' operating upon His Majesty's horoscope are by no means favourable. Very few suspect the powerful influences national feeling has worked in this particular case, and it is to be hoped that the reaction of this wave of feeling will not precipitate the adverse 'directions' at the most critical moment.

SPIRITUAL PRAYERS

(From many shrines).

May we go forth to the duties of the day with willing hands and honest minds, with faith in the power of good over evil, willing to take our places in the mutual dependence of men and things, having that illumination which comes from moral conquest, believing in the saintship that compels life to be a paradise, that fashions heaven out of materials existing here and now, looking for no blessing that we are not willing ourselves to bestow, expecting to be forgiven only as we forgive others, working and hoping for the day when the ties of human brotherhood shall hold in their strong embrace every otherwise isolated member of the human family, even as the tides of the sea embrace every broken reach of shore that opens its arms to receive! And so may we each have a part in bringing upon the earth the kingdom of righteousness and of love! Amen.

GRAPHOLOGY.

As a good deal has been written of late years on the subject of 'Graphology,' it seems to me that the following facts cannot fail to interest the readers of 'LIGHT':—

The last Duke de Laval-Montmorency, who died in 1852, was able to show that he could accurately tell a person's character from his handwriting. One day, in a fashionable *salon*, a lady moving in aristocratic circles, handed him a letter, saying: 'Take this! It is a letter which I have this instant received. Tell me what you think of it.' The Duke took the letter, studied it for some ten minutes, and then said hesitatingly: 'I am not sure, Madame, that I ought to say all that I think.' 'Oh yes—I beg of you not to hesitate,' responded the lady; 'tell me frankly all that occurs to you; I assure you that I shall be quite calm.' 'Perhaps you are wrong, Madame,' said the Duke, 'for the person who wrote you the letter did so under considerable emotion; she desires to conceal the fact, but in reality she is meditating the perpetration of a desperate act!' 'A desperate act!' cried the lady. 'Let me tell you, Duke, that this time you are certainly mistaken, for the letter is from my daughter, and I do not know of any person more calm than she is.' Three days later came the news that this very 'calm' daughter had eloped!

JOSEPH DE KRONHELM.

Gajsin, Podolia.

A PORTRAIT of Dr. J. M. Peebles will be given as a Supplement to next week's 'LIGHT.'

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the Regent Saloon, St. James's Hall (*entrance from Regent-street*), on the evening of Thursday, October 9th, when

MADAME FLORENCE MONTAGUE
WILL GIVE
ANSWERS TO QUESTIONS

Submitted in writing by the audience, followed by
ILLUSTRATIONS OF PSYCHOMETRY.

Friends will do well to come with their questions already written, bearing in mind that the questions should *not* be of a purely personal character, of no interest except to the inquirer, but should have some bearing on the facts and philosophy of Spiritualism.

This will be Madame Montague's last appearance on a public platform previous to her departure for the United States.

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1903.

Article XVIII. provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.'

CLAIRVOYANCE.

Miss MacCreadie will kindly give illustrations of CLAIRVOYANCE to Members and Associates, at the rooms of the Alliance, 110, St. Martin's-lane, W.C., from three to four o'clock, on the afternoon of *Friday, October 3rd*. Admission fee, 1s. each.

DIAGNOSIS OF DISEASES.

Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council of the London Spiritualist Alliance, and for that purpose will attend at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., *every Thursday afternoon*, between the hours of 1 and 4. Members and Associates who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, stating the time when they propose to attend. No fee will be charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

MEETINGS FOR PSYCHIC DEVELOPMENT.

It has been arranged to hold a meeting once a fortnight in the new rooms of the Alliance, at 110, St. Martin's-lane, W.C., for the encouragement, and direction, of the cultivation of private mediumship.

The meetings, which will be commenced on Thursday, October 9th, will be held from 5 to 6 p.m. on the same days as are announced for the Alliance addresses at St. James's Hall, as that arrangement, it is thought, will be the most likely to suit Members who live in the remoter suburbs.

The direction of the proceedings will be undertaken by Mr. Frederic Thurstan, who has devoted much time to a special study of this subject. Advice will be given by him

to any beginner anxious to develop clairvoyance, clairaudience, or psychic writing. Methods and habits for home observance will be explained, and there will be special practice in concentration, which, in Mr. Thurstan's opinion, should always be developed together with the cultivation of passivity.

Any Member or Associate of the Alliance earnestly desirous of self-development will be welcome to attend, and more especially any promising psychic. There will be no fee or subscription.

In order to increase the social harmony of these meetings it will be proposed that Members promising constant attendance should meet, either previous or subsequent to the hour appointed, in some neighbouring restaurant, to take tea together—each settling his own account—and to discuss psychic experiences and compare progress.

PRESENTATION TO MADAME MONTAGUE.

On Saturday evening last, some fifty of the personal friends of Madame Florence Montague assembled at 'The Galleries,' 1, Prince's-terrace, Bayswater, W., for the purpose of presenting her with a testimonial of their regard and of bidding her good-bye and 'God-speed.'

DR. STENSON HOOKER presided, and, before calling upon Mr. E. Dawson Rogers, Editor of 'LIGHT,' to make the presentation, he stated that it had occurred to a few of Madame Montague's friends that they could not permit her to return to America without expressing their gratitude for all she had been to, and done for, them, and they privately formed themselves into a small committee for the carrying-out of that object. He wished to say that this was done entirely without Madame Montague's knowledge; indeed, they *had* hoped that it would not come to her knowledge until the very last moment, and the committee were alone responsible for the means which had been taken to get the testimonial together. There had been no public appeal, and those who had contributed had done so with the kindest expressions of pleasure and goodwill.

MR. E. DAWSON ROGERS said that when he received the invitation to make the presentation he had at first felt impelled to say 'No'; he was a very busy man, and felt that he was unequal to the task of saying the sweet things that were usual upon such occasions; but upon second thoughts he had felt strongly impelled to say 'Yes.' He had watched the work of Madame Montague very closely, had been the repository of many confidences regarding her and her powers as a medium, and entertained a very high regard for the guest of the evening. 'But,' said the speaker, 'one does not love a surgeon for his skill; but if he exercises it in a manner which shows his sympathy towards his patients, then we feel drawn towards him. Our friend is a medium; we do not thank her simply because she is a medium, but she has won our affection because she has added to that fact personal qualities of a very high character; of sweetness and sympathy; of good, generous impulses and sincere devotion to the truth.' He personally knew of instances in which, through Madame Montague's influence, doubters had become fully convinced of the truths of Spiritualism, and had thus reached a state of joy and peace to which they had hitherto been strangers. He admired the intense interest which their friend took in her work and her constant desire to do good to all around her, and he regretted that, after having won the affection of so many friends, she was going to run away and leave them. The poet Bailey, in his great work, 'Festus,' which he had declared to be an 'inspired' production, had beautifully said:—

'We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.'

Madame Montague had been in London only two and a-half years, but if the time were counted by her 'heart-throbs,' he would not attempt to estimate how old she must be, for her heart had throbbed continually in the behalf of those with whom she had come in contact. Mr. Rogers said he was glad that Madame Montague had come to London; he was sorry she was going away; but as she felt that she

must go he hoped that, not for her own sake alone but for the sake of her hosts of friends here, her 'Karma' would ere long bring her back to us. As an indication of their wishes in that respect, he would read a few lines which had reached him shortly before the meeting :—

COME BACK SOON.

(TO MADAME FLORENCE MONTAGUE.)

We heard you speak
And, listening, drew
A flood of melody
Around transported senses
That absorbed,
And still retain,
The purport of the teachings
You imparted.
O speak again !
Your words have subtle meaning,
Our ears are open
And your voice is sweet,
And we are parting
And—ocean intervening—
Fate may ordain
That we may never meet.
The world is wide,
Though there are narrow channels
For soul attuned to soul
To still commune,
But we are mortal
And have human failings,
So bear with us
And come back soon.

A. F. G.

In a few earnest words, spoken with evident emotion, Mr. Rogers then addressed Madame Montague and presented her with a small, dainty album containing the list of the names of the contributors to the testimonial, and a cheque for £34 9s., as a token of their esteem and regard, and concluded with the prayer that : 'God and His holy angels would guard, guide, and protect her in all ways always.'

DR. STENSON HOOKER thoroughly endorsed all that Mr. Dawson Rogers had said. The truth of the words that 'Parting is sweet sorrow,' had never come home to him with such force as on the present occasion ; the joy of having known Madame Montague was mingled with regret at her departure. In all her work and teaching she had ever upheld the highest moral and spiritual standard, and he had always left her circles feeling strengthened and refreshed in every way—mentally, morally, and spiritually. A bond had been formed, and impressions made, which nothing could ever break or efface, and while wishing Madame Montague every happiness he would not say 'good-bye,' but 'fare-thee-well.'

MISS DUPUIS bore sincere testimony to the good she had received from the ministrations of Madame Montague, and said : 'I have learnt so much from her that she has altered the whole tone of my life.'

MADAME MONTAGUE, in her own graceful and charming manner, acknowledged the many kind thoughts which had been expressed, and with loving gratitude accepted the gift which had been so generously presented. It had been said that 'out of the fulness of the heart the mouth speaketh,' but her heart was full to overflowing, and yet she felt strangely tongue-tied. She wished she could tell how much she prized the friendship and affection which had been showered upon her, and the pleasant memories she would retain of England and all the kindness she had received. The arrangements for the presentation had been privately made by her friends and did not come to her knowledge until it was too late for her to stop them, as she most certainly would have done, for she had been received with such unvarying kindness and hospitality that she could not have allowed the appeal to be made to her friends. 'LIGHT' and the London Spiritualist Alliance were the first to stretch out the hand of fellowship, and Mr. Rogers—may heaven's choicest blessings rest upon him!—had hospitably welcomed her to his home, as also had Mr. and Mrs. Wallis, Mr. Morse and family, Mr. and Mrs. Everitt, Mrs. Manks, and others. The Marylebone Society, Junior Spiritualists' Club, Stoke Newington, Shepherd's Bush, Battersea, Stratford, and Clapham societies, with their earnest workers, had all received her warmly, as also the friends in Manchester, Eastbourne, and Brighton. The London Psychic Society

had worked heroically, and she did not believe its work would fail. Everywhere she had been loaded with honours, and she could only say that it was ever her desire to prove worthy of the many good thoughts that had been extended to her ; and in conclusion she could only say 'God be with you till we meet again.'

An interesting programme of songs and recitations followed, which were much appreciated, and light refreshments were kindly provided by the hosts.

The following is the list of subscribers to the testimonial, as recorded in the album :—

Mrs. Mollie Armstrong, Mrs. Andrews, Mrs. Allen, Mrs. Arthy, Mrs. Alexander, Mr. F. S. Andrews, Mr. C. W. Adamson, Miss Baker, Mr. H. Blackwell, Mr. R. L. Barr, Mr. E. Burden, Mr. A. E. Bonner, Miss Routledge Brown, Mrs. Collard, Mrs. Case-Case, Miss Campbell Lang, Mr. A. Cuthbert, the Misses Cleland, Rev. and Mrs. Reynolds Colby, Mrs. E. Dent, Mrs. Deakin, Mrs. Drunett, Miss Dupuis, Miss Elphinstone, Miss Findlay, Dr. G. W. Field, junr., Mr. A. Glendinning, Mr. A. F. Glendinning, Dr. and Mrs. Stenson Hooker, Mrs. Hunt, Mr. F. Hyndman, Dr. and Mrs. Fisher, Mrs. Hardy, Mrs. Hoare, Mrs. Johnson, Mrs. Louisa Johnson, Mrs. Jackson, Miss Emlyn Jackson, Lady Lockhart, Princesse de Lusignan, Madame Mitzakis, Mrs. and Miss Morice, Mrs. Lydia Manks, Mrs. Macgregor, Mrs. Miller, Mr. A. Neilson, Mrs. Parker, Mr. Dawson Rogers, Mrs. Russell, Mr. and Mrs. G. B. Richmond, Harriet and Mary Guthrie Richmond, Mr. R. J. Rowe, Mrs. Dalrymple Small, Miss May Swinton, Mr. and Mrs. Wallis, Dr. A. R. Wallace, Miss Violet Tyler.

'GOSPEL OF THE HOLY TWELVE.'

Allow me to add my testimony to the value of the 'Gospel of the Holy Twelve,' which might well be called 'A Gospel of Humanity.' Not only are the literary merits of the Gospel great, but, while it is deep and profound in its philosophy, it is also clear and simple in its exposition. Those who seek 'the deep things of God' will find them in this Gospel, and those who merely seek spiritual guidance and comfort will find light to lighten them on the way, and the assurance of that love which is in the bosom of the Father-Mother of all creation. This Gospel is a fresh appeal to the heart and soul and intelligence of man. It should help many on the upward path. In my opinion one very great value of the Gospel lies in the fact that, while following the Canonical Gospels as a whole, it throws a considerable amount of light upon many obscure passages in such Gospels.

There is no reason to suppose—as is suggested by one of your correspondents—that 'Dr. Anna Kingsford and Edward Maitland got their teaching from this gospel,' but it is not unreasonable to suppose that the same holy spirit that inspired the writers of 'The Perfect Way' has also spoken through the writer of 'The Gospel of the Holy Twelve,' for there is a harmony between the teachings of the two books.

I, too, am at a loss to understand why 'The Perfect Way' is so little known. Perhaps, hitherto, the price has been too high for the majority, but this is not so now. From an advertisement that has appeared for several weeks past on the front page of your paper, the works of Anna Kingsford and Edward Maitland are being sold at greatly reduced prices. This is an opportunity that may not occur again, and one that all who would know the truth, and who have hitherto been unable to buy the books, should avail themselves of.

SAMUEL HOPGOOD HART.

NOTICE TO CORRESPONDENTS.

No communications can be considered unless they are accompanied by the names and addresses of the writers not necessarily for publication, but as a guarantee of good faith.

If the return of manuscripts is desired in the event of their not being accepted, stamped and addressed envelopes should be sent with them ; otherwise their return cannot be guaranteed.

THE BLACK ART IN SCOTLAND.

II.

Enchanters.

The wizards of Scotland, from the famous Dr. Fian of Edinburgh, down to the most illiterate peasant enchanter of the present day, have ever had a greater liking for black magic than for white ; and their works are fraught with an even more sombre malice than ever burdened the heart of the darkest adept in the Middle Ages.

There is nothing kindly about the black art in Scotland. One hears of acts of vengeance, never of kindness ; of terrible rites directed to the destruction of an enemy, rather than of invocations for the benefit of a friend, or of rituals that might gather those beneficent powers who protect and cherish and befriend.

There are many people in Scotland, and especially among the Gaelic-speaking peasantry, who have retained a little of the unholy knowledge that made their Druid forefathers feared by even the dissolute and god-defying Roman soldiery of Augustus. It is quite impossible to fathom the source of this knowledge, or even to gain the slightest information as to its origin ; all inquiries are met with the same reply, the unvarying formula—‘ I had it from my father.’ It would seem that it is a traditional knowledge ; indeed, it must be traditional ; and, moreover, it must be tradition that has been handed down by word of mouth, much as the Druidic tradition was handed down, for I have almost certain knowledge that the greater majority of people in whose keeping this wisdom lies can neither read nor write.

There seems to be a fixed ritual, an unchanging method of procedure, so invariable in its manner of application as to almost deserve the name of ‘ rule of thumb ’ ; but so constant and so certain in its effect that one almost shrinks from investigating a secret of such terrifying associations. I am not permitted to divulge this ritual ; but can give the following example, the circumstances of which took place less than five years ago.

A young farmer living near Bonnykelly, a man heavy with that brutal stupidity so peculiarly the birthright of a certain type of Scottish peasant, had a long-standing and bitter quarrel with his brother. I do not know the cause of this quarrel, but I know that the brother was in some place of business in Glasgow, and that the farmer of whom I speak consulted a wandering fiddler going by the name of Jock-Fly-by-Night. This fiddler was a reputed magician, and a worker of unmentionable evils. On the receipt of various sums of money he gave a piece of paper to the farmer, with instructions to send it to his brother in Glasgow. The paper, from what I can gather, was inscribed with a double circle and various roughly scrawled symbols. In any case it was certain and fatal in its effect, for the man who received it was very suddenly stricken with an obscure mental disorder and died soon afterwards. In such a case it is, of course, possible to speak of coincidence, and to argue that the man would have died in any circumstances. But here another factor arises that staggers criticism, for the farmer, on coming into possession of his brother’s effects, amongst them the charm, was struck down by the same inexplicable malady, and died. The curse had come home to roost.

Faeries.

The woods and the waters, the rocks and the caves, the banks of inland rivers and the storm-shaken sea beaches, are all alike inhabited by the strange and phantasmal race of beings whom we call Faeries. They are almost immortal in their span of days and in the extent of their power for good and evil ; yet more to be pitied than mortals because of the emptiness of their lives and the absence of any hope in a world beyond. Their origin is unknown, although many learned men hold them to be the gods we once worshipped, and tell us that when Christianity came these gods lost power and hid themselves in the hills and forests, where they dwindled away until they were no more than elves and goblins. This may, perhaps, be true, for we know that the heathen deities of many lands were dependent for their very existence upon the worship and fear of man ; but another

belief, the one held in Scotland, seems nearer the truth. According to the Scottish tradition, the faeries are fallen angels whose sin was not sufficiently great for them to be cast with Lucifer into the unending darkness, but who are, nevertheless, doomed to lead a joyless life upon earth until the Last Day. When the end comes upon the visible world they shall perish utterly, for they have no souls either to be lost or saved. They are one with the substance of wind and flame, and the wandering desires of mankind, and at the last they shall vanish as utterly as the candle-flame one blows out at midnight.

Once in every seven years the faeries are bound to pay a tiend to hell, and that is one of the reasons why they are so untiring in their efforts to entice mortals into their land of clouds and shadows. Ossian was for three hundred years the lover of Niam, a Princess of the kingdom of Faery ; and Thomas Lermont, of Ercildoune, called the Rhymer, was carried away to Faeryland, where some say he still pays weary court to the red-lipped queen of the elves, and hold that he will yet return at the head of an invincible, shadowy host, on a day when Scotland has most need of him.

Sometimes the faeries steal away a human being by main force, and they are especially solicitous to obtain a mother who has lately borne a child, for the faery women are either unable to suckle their own offspring, or are unwilling to do so if they can obtain a human nurse. If the mother and child have been ‘ sained ’ or blessed, the faeries have no power over them.

When the faeries steal away a human being by force they are always careful to conceal their theft by leaving one of their number in his place. Or they may leave a bole of wood which by enchantment appears to be the dead body of the stolen person.

A man who lives in the parish of New Deer was riding home late one night when he heard voices and the moving of softly-shod feet proceeding from a disused quarry by the roadside. He crept near to the mouth of the quarry and put his ear to the ground and heard a voice say : ‘ Mak’ it red-cheikit and red-lippit like the blacksmith o’ Bonnykelly’s wife.’ There was no doubt as to the meaning of the speech. The faeries were making an image in the fashion of a woman whom they intended to steal. The listener, mounting his horse, rode with bloody spur to the house where the smith’s wife lay in bed with her newly-born child. He quickly ‘ sained ’ the mother and infant, blessing them in the name of the Blessed Virgin and in the name of the Holy Trinity, and making the sign of the cross over them. He was only just in time, for as soon as the pious office was completed, the noise of the retreating faery host was heard outside the door, and it was afterwards found that in their flight they had dropped upon the very threshold the log of wood which was to have been put in place of the stolen woman.

FRANK P. STURM.

TEST CONDITIONS.

In ‘ LIGHT ’ of August 16th, a report was given from the ‘ Ottawa Daily Free Press,’ of a séance by Mrs. Miller-Wilcox under so-called test conditions. I do not wish to question the reality of the manifestations given, but I do protest against the binding of the medium’s hands, in the manner described, being considered a test. I know from personal experience, from constantly having had my own hands tied, how difficult it is to tie a woman’s wrists securely. I have had my wrists tied together tightly enough to impede the circulation of the blood very considerably, and yet have freed myself with comparative ease. I am no medium, but I should have little hesitation in offering my hands to be bound by the amateur efforts of Mr. Holland, and in undertaking to perform all the feats with the chair that Mrs. Miller-Wilcox achieved. My experience of bonds is probably unique ; and on the strength of that experience I venture to warn Spiritualists against accepting as tests the bindings of which we hear at times so much. I have read the accounts of many such séances, and I have never yet come across any where I could feel satisfied that the medium was securely bound.

‘ HANDS TIED.’

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, SEPTEMBER 27th, 1902.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '—— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 6s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 36 centimes.

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

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ANOTHER GOOD CONFESSION.

Actually; a serious and fair-minded clergyman on the subject of Spiritualism! We congratulate him, and we congratulate the Parish Church of Springburn, Glasgow, on the possession of the Rev. J. H. Dickie, M.A. And, while we are about it, we may as well congratulate the 'St. Rollox and Springburn Express' on its courage and good sense in printing, without grinning, a column and a half of the good man's discourse.

In this truly remarkable sermon there is hardly a sentence we would have different. Even the 'orthodox' tag at the close has its distinct uses, as showing how our great testimony can be welcomed by thinkers and believers of different schools. Besides, as in this case, what we call 'the orthodox tag' conveys a thought that the most rational of Spiritualists may accept,—and that, as a matter of fact, thousands of Spiritualists do accept. The vital part of it is thus expressed, 'Only add to it (Spiritualism) this:—Christ in us the hope of glory; the spirit of the Saviour working in us day by day, subduing self, constraining us to love and work for the brethren; the personality of the Son of Man forming the magnetic bond between earth and heaven.'

A multitude of Spiritualists accept this in Mr. Dickie's sense, and believe in a personal Christ and look to him with as much ardour as any 'evangelical': but many others accept literally the phrase 'Christ in us,' and hold that every human being has a Christ-side, or Christ-self, and is, in a very profound sense, a *Christos*, an anointed child of God, just as Jesus was; and that it is this Christ-self which may do all that Mr. Dickie indicates in the sentence we have quoted. We welcome this diversity. But, passing from this reference to the end, let us begin at the beginning. Mr. Dickie—and be it remembered that we are dealing with a Sunday morning sermon in a Parish Church—treats the subject with the utmost respect and seriousness. He warns his hearers that it is a subject which cannot be dismissed with contempt:—'You may pooh pooh it, and dismiss it with a smile and a wave of the hand, but set yourselves to investigate the facts, and you will rise from the study, as I have done, intensely impressed with the strong and widespread hold which Spiritualism has to day over multitudes of thinking men.'

The ordinary pulpiteer, he tells us, says: 'I dismiss such things with a wave of my hand'; but, when the poor man has done his waving, the huge fact looms there still;

and its grave significance is deepened when we remember two things;—the critical and unsuperstitious age in which we live, and the critical and unsuperstitious character of many who are believers. 'Think of the development of reason, and the corresponding decay in superstition,' says Mr. Dickie, 'and is it not astonishing that men—amongst whom are to be found the most eminent intellectual giants of this age—still believe that the shades of the departed live and breathe around us, and that communication can be opened between the living and the dead?' He calls this a 'thought-compelling fact,' and asks, 'What have we, as sensible Christians, to say of this?'

He, for his own part, has made up his mind that, in the main, these derided Spiritualists are right. As an honest man, as well as a 'sensible Christian,' he tells his hearers what he sees as a student of history and of life; and, in doing this, he gives an excellent summary of our case, winding up with the following bit of wholesome audacity, truly remarkable as coming from the pulpit of a Parish Church:—

Now, what are we to think of all this? Is it all trickery, and deception, and lies, as some so glibly say? No doubt there is trickery among professional Spiritualists, just as there is trickery among professed Christians. I have no doubt that clever jugglers have time and again imposed upon the simple-minded, by prostituting Spiritualism to their own base ends. But are there no Christian quacks, alike in pulpit and pew, who degrade the religion of Jesus to mean and selfish ends? and have we any more right to condemn true Spiritualism because of the on-goings of Spiritualistic tricksters than we have to condemn true Christianity because of the inconsistencies of professing Christians? For myself, I desire to keep an open and receptive mind.

We quote that as much for its breezy courage as for its helpful testimony. The Church wants more of this fine intrepidity, this sturdy simplicity, this hospitality to facts, this openness of mind: and if it only knew its own needs, it would hasten to forage in our fields. Mr. Dickie, we think, sees this. At all events he is sharp enough to see the stupid inconsistency of his fellow believers in the Bible. I do not wonder at the Agnostic, he says: his insolence and his air of superiority are natural to him: but I do wonder at those who denounce Spiritualism and yet profess to believe in the literal truth of Holy Scripture. 'The Bible,' he says, bluntly, 'is without exception the most pronounced spiritualistic book in existence.' From beginning to end it insists upon the possibility of holding communication with the spirits of those who have gone before. This obvious inconsistency of those who are at once adorers of the Bible and abhorers of Spiritualism we have called 'stupid' as well as inconsistent, and for two reasons: First, it is always stupid to be glaringly and obstinately inconsistent: and second, it is uncommonly stupid to waste such a confirmation of the Bible records as Spiritualism can supply. The world is worrying itself away from the Bible mainly on account of its unbelievable Spiritualism, and these adorers of the Bible denounce the world. How much better it would be to show that these 'unbelievable' events, or events like them, are happening now!

Mr. Dickie, it is only fair to say, gives us just one parting pathetic shake of the head. He fears we stop short of the one thing needful,—rest in the Fatherhood of God and in the power of Christ in us. He is mistaken. Spiritualists vary in their beliefs quite as much as Church people do; but multitudes of Spiritualists are 'Church people'; and, reckoning out a not strong section which has a disrelish for Christianity (the result rather of a reaction against a theology than a rejection of a spirit), Spiritualists, as a rule, are ardent in their attachment to the Fatherhood of God; and, if they shy at the 'Christ in us' of the conventional Christianity, it is, as we have

said, only because they hold that the true Christ in us is the Christ-side of human nature,—that which makes the Fatherhood of God true for us. They remember that saying of the old time, 'Beloved, now are we the children of God,' and they have drawn the glorious inference that the 'Christ in us' is that which makes us all children of God.

Mr. Dickie makes the curious remark that 'what Spiritualism lacks is incentive.' That might possibly be true, if, as he says, we stop at phenomena and the discovery of the reality of the life beyond; but few of us stop there. We have our interests in life and in humanity, the same as others: we cannot escape, if we would, the tremendous practical inferences of our great discovery; and, at this very moment, one of the signs of the times in our particular sphere is the application of our central truth to everything that relates to human life. We venture the prediction that, within a dozen years, the perception of that central truth, as to the essential spiritual nature of man, will give to mankind precisely the incentive which everywhere it needs.

THE SPIRITUALISM OF THE BIBLE.

We have received a copy of 'The Manawater Farmer,' published in Wellington, New Zealand, which gives a report of a public address on Spiritualism, delivered by Mr. W. C. Nation, at the Levin Town Hall, to a large audience, in answer to an attack by a local minister. As Mr. Nation dealt with objections which are frequently raised in this country, some of his points will be of interest to the readers of 'LIGHT.' He called attention to the 'dishonesty' of those critics who, to deal a blow at Spiritualism, pick out the command in the obsolete Israelitish law directed against those who had 'familiar spirits,' and carefully passed over other commands that were quite as binding. He said:—

'The Israelites were not allowed to wear a garment of divers sorts, as of woollen and linen together; they were not allowed to eat swine's flesh; to gather sticks on the Sabbath Day; to mar the corners of the beard; to eat of the fruit of an orchard until the fifth year; to work with the firstling of a bullock, or shear the firstlings of sheep; to lend money at usury to their own people; to go to battle or conduct any business for a year after a man had taken a wife; and they were commanded to release every creditor at the end of the seventh year without making any exaction. All these commands were grouped with the one regarding familiar spirits, yet Church teachers singled out this one and ignored the others; yet it was written: "Cursed is he that continueth not in *all* the words of the law to do them." (Deut. xxvii. 26.)

Mr. Nation argued that "these were the statutes, and judgments, and laws, which the Lord made between Him and the children of Israel" (Lev. xxvi. 46), and that the Gentile nations, according to the teaching of St. Paul, were never under the law—"For these having not the law, are a law unto themselves, their conscience bearing them witness." When a dispute arose concerning what should be binding on the Gentile converts—some insisting that the Gentiles should submit to the law of Moses—the apostles and elders came together to consider the matter. The decision come to was this: "That we trouble not them which from among the Gentiles are turned to God; but that we write to them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood" (Acts xv. 19, 20). In the face of such plain teaching, said the speaker, the man who tries to get at Spiritualists by quoting from the Israelitish law is either ignorant of the drift of Scripture teaching, or is a perverter of the truth.

The speaker said that the teachers of the Church seldom touched upon angel ministry, yet this was taught all through the Bible. Coming to the possibility of spirit communion as it appeared in this book, he called attention to the story of Saul going to the woman of Endor and talking with Samuel, "a prophet of the Lord" (1 Sam. xxviii. 7-20). Here was a most convincing case of spirit return, if the Bible account was true. On the Mount of Transfiguration it was Moses and Elias, who died hundreds of years before, who appeared to Jesus, yet Moses was the one who gave the law regarding familiar spirits. The resurrection of Christ and his appearing were the root of the Christian Church, and He brought in a new dispensation. We were told that "he

came to bring life and immortality to light" (2 Tim. i. 10), a truth that had been lost sight of under the Mosaic dispensation. He appeared first to Mary Magdalene, then he appeared "in another form" to two disciples as they journeyed to Emmaus, and "vanished" out of their sight. He next appeared to the twelve disciples, then to James, to Saul of Tarsus, and "to five hundred brethren at once." That a new order of things was introduced was still more evident, if the Scripture account was correct. It said that the saints who were in their graves went into the holy city after His resurrection and appeared unto many. They were "saints, we were told. To deny that spirits could return in face of this plain statement was rank infidelity. The Revelation of St. John was given to him by one of the old prophets; he might be called a familiar spirit. "I fell at the feet of the angel who showed me these things; and he said unto me, See thou do it not, for I am thy fellow servant, and of thy brethren the prophets; worship God." (Rev. xxii. 9.)

'He had heard ministers of the Gospel tell their hearers that souls went to heaven or hell when earth life had closed. Scripture taught nothing of the kind. Christ said to the thief on the cross, "To-day shalt thou be with me in paradise." This was not heaven, for when Christ appeared to Mary, on the third day following, he said to her, "Touch me not, for I have *not yet* ascended to My Father." Where, then, was the thief? He was in the spirit world. Christ, in his talk with Nicodemus, said, "No man hath ascended into heaven," and Stephen, in his dying speech to the Jews, declared that David, the man after God's own heart, had not ascended there. That heaven and paradise were two distinct localities could be gathered from Paul's statement in 2 Cor. xii., that he knew a man who had been caught up into the third heaven, and then into paradise. Christ, after his death, went and "preached to the spirits in prison" (1 Peter iii. 19), and this made it very clear that departed spirits were not only in an intermediate state, but that the state was a progressive one. If not, Christ's preaching to them was a mockery.

'To preach that souls went straight to heaven or hell, and that all would be judged before the great white throne on the Last Day was gross stupidity. If these souls were to be gathered out of hell or heaven and judged as to their fitness for either place—after spending a considerable time in either—it would be a most surprising way of dispensing justice.

'The spiritual gifts mentioned by Paul in 1 Cor. xii. were dead in the Church of to-day. Clairvoyance, or the "discerning of spirits" (verse 10) was ridiculed; so were the gifts of healing and prophecy. Spiritualists were bringing these gifts to light, yet they were taunted with being necromancers, sorcerers, &c. Spiritualists used no incantations, practised no arts, no mystic formula, and their meetings differed little from ordinary religious ones. The Church was in fear, because the intelligent members were perceiving the truth of spirit communion and meeting in groups to "try the spirits." The ignorant said it was all of the devil. If the religious people of Christ's day accused Him of being in league with the devil, Spiritualists knew the value of the snares of Church people of the present day.

'Mr. Nation said that Spiritualism taught that every man would reap what he had sown; that every action of this life was registered in the next, and would bring happiness or bitter remorse. A person, with a passionate temper here, passed over and was a bad-tempered spirit there. A man with a craving for strong drink here passed on and as a spirit was troubled with the craving there. The picture drawn by Christ of the rich man being tormented in the flame of thirst was a true and vivid picture. Man made his own heaven and his own hell, and these were "conditions" of spirit. A God the essence of whose being was Love, never created a hell to torment His creatures throughout eternity; such a doctrine was an aspersion on the character of the Supreme Being.

'Spiritualism comforted those who mourned over the departed. Instead of leaving the mourner at the grave it brought "life and immortality to light," and the living and the departed found out that death does not end all. It was not reasonable to suppose that the departed spirit would pass onward and forget all about the loved ones of earth.

'Several questions were asked, the most pointed being one by the Rev. Mr. McLean: Why was the law given against having familiar spirits? Mr. Nation replied that the ancients deified the spirits of the departed. The mythology of Greece and Rome proved this. When Paul and Barnabas had cured the cripple at Lystra the people said, "The gods have come down to us in the likeness of men. And they called Barnabas, Jupiter, and Paul, Mercurius. . . . Then the priest of Jupiter brought oxen and garlands, and would have done sacrifice with the people." (Acts xiv. 8-13.)

'Mr. Nation suggested that the different Churches should appoint a committee of three from each to investigate the phenomena and report; this was a fair challenge, and a fair way in which to get at facts.'

LIVING AND DYING.

'No man liveth to himself, and no man dieth to himself,' for, whether we live or whether we die, our influence radiates like the perfume of a flower—sweet or nauseous, according to the quality of our own spiritual essence—or like the ever-widening rings caused by the throwing of a pebble into calm water. If all life is one, how can the fact of our being individualised separate us from our fellow-creatures? Or, how can we be either good or evil without our influence adding its quota to the magnetic power of the world invisible? Who can limit the power and extent of personal influence, or the more subtle, yet greater, power of thought influence? And when we consider that we *cannot* live to ourselves alone, and that our very thoughts, whether good or evil, make the quality of the thought-atmosphere around us, and so influence all with whom we associate, who that can think at all on these subjects, believing, can dare to disregard the cultivation of a right thought-life, pure and spiritual?

Those who despondently imagine that they can do nothing for the betterment of the world, for the good of humanity; nothing to prove their *love* of goodness, their desire to serve God in His temple—the body—should take comfort in remembering that thought *is* a power, the extent of which we are now only beginning to realise. If we keep our thoughts fixed on good, on the highest as we can perceive it, striving to see as God sees, to let Him guide us, we must come to right vision of all things spiritual sooner or later. It is useless to try to model ourselves on the visions and ideas of other people. That has been the mistake of past ages. We must each live our own life as God intends us to. He can guide us if we are earnest in seeking; and there can be as many ways to His kingdom as there are human beings in the world—if needful. To will good is to be good. If we truly and prayerfully, with heart and soul, desire good, the highest good for all, we become a power in the world for its realisation.

Just as, individually, we are physical republics, comprising all sorts and conditions of separate lives—for each corpuscle of the blood is a separate life, acting out its own little existence without knowing how much *its* right living has to do with the peace and happiness of the spirit which gives life to *all*—so are we, individually, all members of one family in God, and cannot, therefore, be either good or evil without our influence having some effect on the world generally—helping the coming of the kingdom of Heaven, or the reverse. And as we cannot live to ourselves alone, neither can we say we have no need of our brother or our sister, any more than we can say we have no need of our hands or our feet, for all have a lesson to teach or a mission to fulfil.

'We become one with whatever we love. . . . If we love to say and do kind things, we are one with the good deeds and good people of the world.' It is equally true that 'We become intimately related also to those about whom we say unkind things—the unkind thought of the world, our thoughts giving the quality to our psychic atmosphere, which we spiritually breathe, nourishing our souls accordingly. And, as C. Brodie Patterson says in 'The Will to be Well':—

'No thought can fail to have its effect upon some life. One cannot meet another ever so slightly, cannot converse with another for even five minutes, without influencing that other life to some degree. Either that life is better for having come in contact with you, or there remains with it some false impression which must be overcome. You have either added to life's burdens or lightened them, according to your thoughts. So intimately related is all mankind that our very thoughts, without spoken words, affect the lives of those about us.'

Even the most hardened criminals are more or less affected by the presence and influence of really good people: and the very worst specimens of this class have become weeping penitents from the effect of kind words spoken with love and sympathy. It is not the words alone which cause the change, but the loving sympathy, of which the words are mere symbols. There was an incident in the life of Elizabeth Fry one of many of a like nature . . . which illustrates this truth. It is related by P. M. Darton

in 'The Friend,' of July 25th, and as E. Fry was one of the pioneers in prison reform, any well authenticated incident in her life has historical interest. P. M. Darton says:—

'I never had the privilege of seeing Elizabeth Fry, but as a child I admired greatly a large engraving which hung in my dear mother's room, and which represented a dignified, matronly lady, with a sweet yet powerful face. The simple lines of the Friends' dress, and the dainty transparency of her cap, made a setting for such a marked individuality. Once I remember hearing one maid asking another whose portrait it was, and the questioned one replied, "I don't know her name, but she was a duchess." No doubt the calm dignity of her bearing was responsible for the title. When I inquired of my mother about the "Duchess" I heard many very interesting reminiscences which clothed the picture with life.

'Elizabeth Fry, my mother said, was not as tall as the picture seemed to represent, but she had a dignified carriage which made the "Duchess" a not unnatural title. She moved easily and softly, and had a very sweet smile, was a devoted and wise mother, and so careful of the health of her children that she kept a special room in which, after her prison visiting, she changed her clothes before visiting her nurseries; but her womanliness alone did not enable her to accomplish the reform she wished. Elizabeth Fry had a great power over *people*, and great discernment in choosing her fellow-workers. She could convince her public of the need of reform, make committees zealous, and workers energetic and loyal; and last, but not least, her power for good over prisoners of the worst kind was marvellous. . . .

'On one occasion, my mother told me, Elizabeth Fry wished to visit some condemned prisoners who were to be executed the next day, and my mother went with her to Newgate. The governor said the five men to be hung the next day were desperate characters, and he did not think it right for two ladies to go alone to see them; but when they reached the condemned cell, and a warder would have entered with them, Elizabeth Fry declined his attendance courteously, but very firmly. So the door of a dark and dreary room, with one small, high, grated window, closed, leaving the two ladies facing five desperate men, and a locked door behind them. The prisoners at once crowded up, and stared insolently at them.

'Elizabeth Fry for a moment looked at the men in silence, showing no fear; but a Divine pity and sympathy shone from her face, and I doubt not also from my dear mother's. The men fell back and ceased to stare; then on the strained silence fell the reformer's beautiful voice, resembling truly a "silver bell," soft and clear and musical, full of tender vibrations.

'I am sorry I can only remember very briefly what my mother told me of her words, but they began thus:—

"My friends, I have been told you are in great trouble, and I have come to see if I can help you."

'The men drew back, but listened intently and silently; the "silver bell" seemed to have almost magic power. Slowly, calmly, and pitifully the tender voice again broke the impressive silence.

"You are not all old. It cannot be so many years since, ignorant of crime, you kneeled perhaps at a good mother's knee at night, and begged God to preserve you to another day, and forgive your sins." Some of the men hung their heads, and the rare and bitter tears of manhood shone in downcast eyes: one slunk back to a bench, and sat down and hid his face in his hands.

"Your mothers may have gone home to the merciful God, to whom they taught you to lisp your first prayers; or, perhaps, alas! they may now be praying on earth for you with tears of grief." Here sobs broke the silence, for the speaker had paused.

"Think not that I am come to blame you, or to talk to you of punishment for sin. No, my poor friends, I know not what temptations caused your crimes, I only know that the dear Lord, whom you are so soon to meet, is more merciful than the tenderest mother, and I also know that when He gave His precious life to save us sinners, one of His last acts on earth was to pardon a malefactor, and to promise that He would meet that penitent sinner in Paradise." By this time the men had one and all fallen on their knees; several were sobbing.

'My mother said that though all the words were well chosen, it was the voice and manner and human sympathy of her friend which had such power. Before she left that cell she had talked with each man separately, promising them paper, pen and ink, to write to their friends, and had offered to carry messages for them to their people. Then they all said a prayer, and she shook hands with each of the prisoners in turn, leaving a very different looking set of men from the five wild-eyed ruffians she had met an hour before.'

'But her good work for them was not over. Again Elizabeth Fry visited the governor, and pointed out very forcibly that five men with a bad past, left together with no sort of employment, were not likely to be the better for one another's company. One of her arguments, my mother well remembered, was against enforced idleness and solitary confinement, and was thus set before the governor: "You and I are educated, and are what people call 'good' people; yet were we left entirely alone and unoccupied for a long time, could we keep our minds from evil thoughts? And were we criminals, should we be the better for *no* occupation except talking with perhaps worse criminals than ourselves?"

'She urged employment for all prisoners, even if they were to die to-morrow; and, as a result of her suggestion, books and writing materials were sent to the five criminals she had just visited, and this was the beginning of rational employment for prisoners, even condemned ones.'

The beginning of the evil in the lives of those men originated in thought—probably first instilled into them by companions already advanced on the road to spiritual darkness and death. We cannot any of us think of evil, make it continuously our own in thought-life, without eventually *living* it. Neither can a good thought-life be without result on the outgoing energy of daily existence. Thoughts act as magnets, drawing to us those people or circumstances which harmonise with, or are needful to, us—perhaps not to the full extent of our wishes, or 'demands,' as some express it, if such chance to be on the material plane, for the complexity of modern life, and the wishes and 'demands' of other people, have no doubt their modifying influence; and we should always consider the needs and wishes of others equally with our own. Yet even in the most adverse circumstances thought has a modifying power over conditions. We must not, however, lose sight of the fact—and let it be a consolation, to us—that God rules over all, and though we may not see as He sees, being usually too centred in self in the present stage of our spiritual evolution, who can foresee the possibilities of the future! The more we come into harmony with God and His laws the clearer will be our spiritual perception of right and wrong, of good and evil, and the purer will become our desires and 'demands.'

The quality of our thinking and living has its influence, too, on the spirit plane, for only those beings are able to keep near to us who are in sympathy. The good draw those who are better than themselves (or give them power to come)—guardian angels, ministering spirits; the evil those who are more depraved. Whatever our choice may be we are helped on the path we deliberately choose to follow. That the good can have 'guardian angels' to help and protect them, the following incident in the life of a good man is a proof. He was a minister of the Plymouth Brethren, and died a short time ago at a great age. I did not know him personally, but a lady who had that pleasure related the incident to me. (This lady, like many other good people who do not know much about it, has quite a horror of Spiritualism.)

When a young man the minister was travelling on missionary work which necessitated his passing a lonely part through a wood late in the day. When the journey was over, and he once again with friends, he could not help having a feeling of great thankfulness; and so pronounced was this that years afterwards the remembrance was fresh with him. And no wonder, for two men had planned to murder and rob him on that journey, as they themselves confessed on their conversion; and the minister no doubt psychometrically sensed their thought and intentions at the time, and thus experienced feelings of fear or anxiety during the journey, and of thankfulness when it was over.

'And how was it,' the minister asked the repentant men, 'that you did not accomplish your purpose?'

'Because,' replied one, 'we could not.'

He then told the minister that, hearing he was to pass a certain part of the country convenient for their purpose, and that he would have money in his possession, they, being 'hard-up,' decided to possess themselves of this money by whatever means. They selected a suitable spot, as they considered, and the arrangement was that the elder man was to shoot the minister as he passed them, and if his shot missed the younger one was to fire. According to this plan they waited till the minister came, but no shot was

fired. When he was out of hearing the younger of the two ruffians asked the other why he had not fired.

'Because I could not move my arm,' was the reply.

'And I know why you could not,' said the other. 'There was an angel walking with that man.'

For the moment the eyes of both plotters of evil had been spiritually opened, and the sight of a guardian spirit had paralysed their will-power, and so saved them from a great crime, and the minister from an early death.

In order that we may be instruments for good, helping, whenever possible, our fellow pilgrims on life's journey, as well as giving good conditions for 'guardian angels' to help us, we must think good, and pure, and loving thoughts:—

'Like the sunlight—gladdening, brightening all—
Quiet as dew, which no man heareth fall,
So let our influence be.'

And when life's journey is over, and the lessons learnt which it is intended to teach, if the result be progress in the path of righteousness—spiritual growth and development—the passing through the valley of the Shadow of Death will become a transition from the material to the spiritual, from darkness to light, from the shadow to the substance. 'Amen, so let it be.'

W., Ilfracombe.

'MINIMUM'S' AUTOMATIC COMMUNICATIONS.

In further reply to 'Minimum,' I may say that the precise degree of probability which I attach to the 'possibly correct surmises' contained in my letter published August 23rd, is sufficiently indicated in the letter itself, and is based on several years' experience in making straight sense out of Continental idioms. 'Wenter' may perhaps mean 'turn'; in this case it should be 'wende.' I confess that 'wist off' (in the communication) puzzles me; it can hardly be from *wissen*, to know, but more likely *weist auf*, indicating the action of pointing with the finger at something. I would also suggest that the previous phrase 'that was conclusive sentence—bear it out' really means 'that was a confused sentence—take it out.' The request to turn, the pointing, and other 'stage directions,' seem to be words passing between Petersen and the control.

I want to add here, since I alluded to 'dreaming spirits,' that I do not by any means apply this to all communications. The lucidity of the result depends on the manner of communication, the *rappor*t between the parties, and on the experience of the one who is trying to manifest, with other details summed up under the vague head of 'conditions.' Often the spirit is aware that it is talking incoherently, and hopes to do better another time. This is especially the case with those recently passed over; but even in regard to the very advanced entities who spoke to Stainton Moses, it must be remembered that all the writing was done by one member of the band. A most interesting account of this process, as seen from without the body, was given in 'LIGHT' for September 25th, 1899, page 559.

S. G.

ANDREW JACKSON DAVIS.

Having recently returned to my office work from a beneficial vacation, and having received a package of 'LIGHT' (in which I found *no* darkness), I now desire to acknowledge the same, and to say *how gratefully* I feel toward the Editor of 'LIGHT,' because not only (as all my friends say) is the pictured face most complete in every detail, but particularly because of the *clean, correct, dignified* sketch published to the world in your very attractive and illuminated pages.

It is, indeed, pleasant to me to observe in your sketch a complete elimination of every suggestion of long-continued gossip and related misrepresentations, so frequently associated with my name and life. 'The devil is not so black as painted' is often very true. I have invariably refrained from the custom of 'correcting' statements (for these fifty years), believing profoundly in the poet Whittier's words: 'Ever the right comes upmost, and ever is justice done!'

Behold, how these high assurances are *verified* in your publication. Again I thank you a thousand times.

Ever and ever lovingly and gratefully,

A. J. DAVIS.

Boston, September 10th.

HEALING MEDIUMSHIP.

Some interesting articles by Mrs. Stannard appeared in 'LIGHT,' not long since, upon healing mediumship in the North. Hearing of another healer since coming to Bishop Auckland, and thinking it will be interesting to your readers, I will give a brief account of an interview I have had with her.

Miss Watson, the lady I refer to, became interested in Spiritualism some three years ago. She was at that time the subject of a complaint which her spirit friends cured by telling her what to take, and she is now quite well.

Friends who attended the meetings, knowing of this, asked her to give prescriptions to them. She did so, and soon became known as a healer, so that very soon she had to devote two or three nights a week to the work. As she found the herbs and charged only the cost price, the number of applicants increased to such an extent that she was sometimes kept at it until midnight. This interfered so much with her business that she could not attend to it and consequently resolved to give it up, much to the regret of her customers; but her suffering brothers and sisters came in such numbers that she ultimately concluded that it was her duty to attend to her guide's instructions altogether.

Mrs. Everitt and myself thought we should like to see her at her work, so we spent Tuesday afternoon with her. She remains in her normal state. Her method is simply this; she prefers to see her patients the first time in order to get their temperament and pulsation. She always requires something from the person to hold in her hand. She then feels in her own person the pains and complaint of the sufferer; and her guide thereupon points to the bags from which she is to take the herbs suitable for the case. When it is a lady patient she has a female spirit who tells what to give; when it is a child she has another guide who is most successful with children. She has never had a case of a child suffering from fits which has not been cured.

After we had been there some time I left the room and had a talk with the attendant. I asked, 'How many patients has Miss Watson had to-day?' He said, 'Sixty-one up to the present; she averages seven or eight per hour; but that does not include the articles brought by persons from those who are too ill or too far off to attend personally. Some have come from Stockton, Carlisle, Shields, and a number of other places.'

I asked Miss Watson herself if she could treat those from whom she simply received an article as well as those who came to her. She said, 'I prefer one interview to get their temperament and pulsation; but I can see the persons and get into their condition and diagnose their complaint.'

Mr. Clay, who is a good clairvoyant and can locate disease, is about to give up a good situation and become her secretary. He showed me a bundle of letters they had received that morning. In nearly the whole of these was a portion of a garment the person was wearing or had worn. They contained one shilling postal order for the herbs and two or three stamps for the carriage. There have been as many as a hundred and twenty, and seldom less than sixty or seventy a day. Miss Watson commences at ten o'clock in the morning, and is sometimes kept at it until nearly midnight. Persons who had been under all sorts of treatment for seven or ten years had been cured and gone to work again.

A gentleman has just told me that her work has had such an influence on the inhabitants of the town and surrounding districts that no difficulty was found in getting the ear of persons when the subject of Spiritualism is introduced. I found it so last Sunday evening while speaking to a most attentive audience in the Spiritualists' Hall at Shildon, near Bishop Auckland.

THOS. EVERITT.

AN APPRECIATION OF 'LIGHT.'—The 'Occult Truthseeker,' a bright magazine published at Lawrence, Kansas, U.S.A., says: " 'LIGHT' is really the chief and head of the Spiritualist newspapers of the world. It has held this rank through the literary ability, philosophic depth, and wide learning of its contributors and editors, and by its liberality toward opponents and critics. Its capacity, sagacity, and usefulness increase with its years, and we sincerely trust that it will shine for ever."

CLAIRAUDIENCE.

The medium through whom I obtain glimpses of the spirit-world is clairaudient—if that be the proper term for her faculty—while fully conscious. But as a rule she can only receive what she gets from a particular spirit—that of her daughter. A conversation which took place not long ago, arising out of a question asked by the medium herself, throws some light on the process employed.

The medium had asked whether when spirits spoke to each other they did so by word of mouth, as we do, or by thought-transference from mind to mind.

The reply was that both methods could be used, and were used, but that speaking by word of mouth was easier. If their words were not understood they could adopt the other method. The speaker wished that she could speak to her mother with the direct voice, as she could then tell her more, for she could speak more freely, easily, and rapidly.

When another spirit—such as the medium's husband—wished to speak to the medium, it had first to speak to her—the daughter—and she put the words or ideas into the medium's mind.

The medium has, however, a limited power of knowing what the spirits are saying to each other, perhaps by unconscious thought-transference, *i.e.*, without specific effort. The daughter can also perceive what is in her mother's mind, and can see external objects more plainly through their reflection in her mind while she—the medium—is looking at them than she can see them direct. In this manner she can read a printed page at which the medium is also looking.

It is evident that by the means of communication described the transference of ideas is more easy than that of names, dates, and details which consist of words unknown to the medium. The latter is, however, able to give full expression to thoughts that she was not expecting, and that come as a great surprise to her; opinions that were not in her mind, and phraseology that she says is that used by the communicating spirit.

The spirit of a relative lately said that the details of the earth-life she had not long quitted had almost faded from her mind, and that she remembered little but the fact that she had been through the earth-life; on this the medium's daughter remarked that this was not her case at all, for she remembered her whole life on earth as though it were yesterday.

These details have one bearing which I wish to point out, and that is, that we ought to take what comes, and obtain our tests rather by analysis of what we do get than by seeking after something that we think the communicating spirit ought to remember, or to tell us, but which for some reason is no longer in its mind. This particular spirit has established her identity over and over again, and her 'touch' is now so well-known to the medium that there is little chance of deception. Yet we have not been free from attempts at personation, as to which I may have something to say on another occasion.

S. G.

THE SEMI-CONSCIOUSNESS OF PLANTS.

The idea of plants having 'souls' seems not to be so uncommon as I thought when writing on the above subject in 'LIGHT,' of August 23rd. Sir H. Johnstone, in his interesting book, 'The Uganda Protectorate,' alludes to the subject in the following paragraph:—

'There is a nightmare feeling as one tries to force a way through the dense undergrowth. The indiarubber vines scale the highest trees and launch their thick ropes in loops and in sheer descents. Sometimes the straight liana ropes are made beautiful by a lateral outgrowth of glossy leaves and white scented blossoms. Sometimes their contorted loops, and twirls, and snake-like coils give one the impression, which not a few botanists are beginning to entertain, of the existence in plants of a dim soul, of sentience, which might even include in its manifestations a humorous delight in extravagance of form.'

In process of time, no doubt, it will be universally recognised that spirit is behind, and, therefore, the cause of, all manifestations of form.

W. Ilfracombe.

SPIRIT MUSIC.

It appears that Mr. Robert Cooper, whose experiences have already been reported in 'LIGHT,' is not alone in being able to hear the 'music of the spheres,' for Dr. G. N. Hilligoss, president of the Indiana State Spiritualists' Association, vouches in the 'Light of Truth' for the accuracy of the following narrative, which appeared in the 'Anderson, Ind., Bulletin':

'A concert given by invisible musicians and invisible instruments would, indeed, be something very extraordinary, but according to the testimony of five reputable witnesses, that is just what occurred at the late home of Robert Keesling, who was buried on Sunday in the Mechanicsburg cemetery.'

'Mr. Keesling, who was sixty-nine years of age at the time of his death, had for many years expressed the hope that when his time came to pass away his death might be sudden and painless.'

'Last Friday evening he came in from his work and seated himself in an armchair in the front porch. His wife prepared the supper and called him. Receiving no response she again called him, with the same result. Supposing he had fallen asleep she placed her hand upon his shoulder to arouse him. At that moment she discovered that he was dead. He had died suddenly in his chair. A remarkable, and to many persons an unaccountable, phenomenon occurred on the night following the sudden demise of this man. The witnesses live in and near Mechanicsburg, and are ready to make affidavits as to the truth of their testimony. These five persons were watchers. The remains of the late Robert Keesling were in an adjoining room. It was nine o'clock in the evening. Suddenly a soft strain of music was heard in the room. The watchers were startled. Before they could recover from their astonishment the music had increased in volume and filled the room. It was not music produced by human voices, but musical instruments, and the witnesses all agree that it was wholly unlike any music that any of them had ever heard. It is described as grand and inspiring. It was a requiem by an invisible orchestra. The news of this remarkable occurrence soon spread all over the section of country about Mechanicsburg. And it has since been the general topic of conversation among the acquaintances of the deceased. The funeral discourse was preached by Dr. Hilligoss of this city.'

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

A Suggestive Comparison of Articles Published in 'Light' of September 6th, 1902.

SIR,—During the past dozen years I have often compared what has been printed in different columns of the same number of 'LIGHT'; and refrained from critical writing, because I read much more for instruction than to carp at differences of opinion. Moreover, as I shall show, sometimes it happens that writers on separate subjects are influenced so as to become what may be called coincidental; and now I write restrained, full of belief that all of us are never farther from Truth than when we think we grasp it. I do not want to cavil at Mr. W. Emmette Coleman's narrow objections to Reincarnation and Karma; but I do find myself happier in the broader waters of the ocean of doubt while I read the eclectic articles signed 'Lux.' As to Karma, please note that writers who use the word ought to know that it means 'Things done.' It is the past participle of the Sanscrit root-verb *kri*, to do, and no Hindoo using the word would need to be told that the consequences of a thing done are endless; and the scheme of reincarnation is based on opportunity to remedy the effects of things done, by other remedial actions.

I thank 'Lux' for what he says of the Eastern view of *Muru*, meaning the consolidarity of mankind acting as agents, part of an infinity of agency doing an Absolute Will, which must have a capacity to adjust, and perform much more than arrangements, the apparent injustice of which Mr. Coleman indicates: and for myself I have always in mind that what grates against my personal feeling of right and justice, especially when I think of the mystery of the cruelty of things, comes of feebleness of apprehension unable to touch even the fringe of Truth. One thing seems certain. Man is but a part of the universe. The whole was not made for him. Therefore, what is disagreeable to us must be so of necessity, and naturally so. To cut what I wish to express to as fine a point as I can—I mean that I know that Infinity cannot be measured by my foot rule, or indeed at all.

These reflections lead me to hope that though reincarnation—the misery of rebirths, as Buddhists call it—may happen, much else may have to do with it, which may save us from the consequences that a narrow consideration of the matter seems to show must be inevitable.

I rest this attitude of my mind much upon considerations of the kind which I read so well expressed by Dr. Peebles in his remarks on the 'Immortality of Insects and Animals'; and here it is in place to note that the quotation from the letter of A. J. Davis is full of food for thought; and I ask, May not Nature be aiming at something altogether greater and better than what the poverty and confusion of men's minds makes them think is the welfare of the Human Race?

How little we know of what is done, and why it is done, may be gathered from page 430 of 'LIGHT.' On that page, in the other column parallel to the quotation from A. J. Davis's letter, read what is written about 'only one of God's mills,' and then read in the contiguous column, at a separating distance of, say, four inches, 'The mills of God grind slow, but they grind exceeding small.' Call this coincidence if you like; most people would. But that long word has to be used so often to explain the same sort of amazing occurrences, that I, for one, scrutinise its surroundings whenever I see the word.

This wistful askance, concerning Man the individual, and Men the Human Race, appears again in the articles, 'The Goal of Human Evolution' and 'The Poet and the World.' The writers, excellent both of them, are filled with the same radiance of doubt that inspired Pascal, and taught him—L'unité et la multitude. Erreur à exclure l'une des deux'; and 'M. E. R.' corrects the narrowness of Emmette Coleman's objection to Reincarnation in a sentence which takes in Theosophy and Spiritualism, and everything appertaining thereto, which might be learned by heart: 'But Spiritualists fail in their mission, because they seek temporal benefits from their religion, instead of setting themselves to find out the facts of mind for which the modern world is waiting.' I add that, as long as the modern world is in the vein to listen to sermons it will hear of 'God's Hell' as if it were a place of punishment, without even a word of suggestion that there may be other states of consciousness in which the Space and Time of our perceptions may not necessarily come within the cognition of other orders of being, in states of which the human mind cannot conceive. Then, what becomes of our crude notions of a hereafter of rewards and punishments? Surely the Universe was not made merely to be a Heaven and a Hell for Humanity? and as most preachers assert for ever and ever!

GILBERT ELLIOT.

Highfield, Nottingham, Kent.

Colours and their Meanings.

SIR,—I have waited until now to see if anyone answered 'Symbol's' letter on the above question, but finding that no one has done so I venture to send a few lines in reply. All authorities which have come under my notice agree in the main at least, and with regard to the pronounced colours, as to their occult signification; and this signification has been arrived at by the accumulated experience of those who can perceive auric colours. My own repeated experiments have assured me of certain broad generalisations on the point; e.g., that a dark red aura invariably means passion, earthliness, &c.; that a purple one means high intellectual development, &c., and so on; but when it comes to the eighty-one colours which Grumbine mentions in his book, 'Auras and Colours,' I would certainly like to know by what means he arrives at the interpretation which he attaches to each. If 'Symbol' is clairvoyant at all he should endeavour to make a number of experiments by sensing letters, &c., and classify the results for himself; this is the only satisfactory way of getting at the truth, and is the one which I have employed myself with advantage.

J. STENSON HOOKER, M.D.

44, Gloucester-place,
Portman-square.

Convention for 1903.

SIR,—With a view to commencing the arrangements for the second annual Convention of Spiritualists, may I ask, through your columns, the various societies to give the matter their earnest and prompt consideration?

The convention will be held during the month of May; and I am requested, by the committee of the Union of London Spiritualists, to ask that all societies, desirous of co-operating with the Union in the matter, should kindly communicate with our secretary, Mr. H. Brooks, 55, Graham-road, Dalston, N.

GEO. TAYLER GWYNN, President.
Union of London Spiritualists.

September 17th, 1902.

St. Paul and Women.

SIR.—I quite agree with your remarks as to the 'meanness' of the passages you quote from St. Paul's Epistles relating to women. But may I suggest to you the account of those passages and many others of the same kind which was given me by my spirit friends, and which is backed up by reliable earth authorities, viz., that St. Paul is no more responsible for them than you or I, but that they were interpolated by the so-called Fathers of the Early Church, whose aversion and contempt for women are obvious from numerous expressions in their writings.

H. E. G.

Psychic Photography.

SIR.—I am pleased to tell you that I have had a most successful sitting with Mr. Boursnell. My very own loved ones appeared on my plate, namely, my dear father, mother, sister, and aunt. They came and told me through a medium the day before that, if conditions were favourable, they hoped to be able to show themselves with me; and whilst being taken were seen and described by two other clairvoyants; and the next day they told me through another medium how pleased they were at having been taken. I also learned from them that there were other spirits present trying to seize the opportunity, and had it not been for several friends, who protected my own loved ones, the latter would not have succeeded in their efforts, as the more earthly or undeveloped spirits would have had the greater power. I think this will give the key as to why our own loved ones so seldom appear.—Yours, &c.,

NURSE DORA.

Mr. Spurgeon in Spirit Life.

SIR.—Will 'S. G.' kindly state the nature of the evidence on which he asserts that his spirit friend was speaking of Spurgeon's entrance into the spirit world?

Was it an alleged entranced medium who spoke, or a direct voice? In the latter case, who were present, and what precautions were taken to guard against deception?

Everyone who repeats a statement purporting to come from that 'bourne whence no traveller returns' is overwhelmingly bound to support it by all the evidence in his power, otherwise he cannot expect any weight to be attached to his report.

C. A. M.

Physical Culture.

SIR.—I read with deep interest the letter of Mr. H. Boddington in reference to physical culture. Of the wide range of subjects Spiritualism embraces, physical culture is one of the most important. How distressing it is to notice the multitude of earth's millions, shuffling along life's highways, with ill-developed bodies, unable to battle courageously with the difficulties of life.

Why are they unable to cope with their conditions? One very patent reason is, the absence of physical development during their childhood, especially among women and children. It was considered unnecessary to train them to defend themselves; while young men, on the other hand, were trained most ardently in the art of self-defence. Physical culture would alter this state of existence to a vast extent; and to me there seems a very close connection between physical and psychical development. This is easily understood by those who possess even a slight knowledge of these sciences. For the body acts on the mind, and the mind or brain depends for its support upon the muscular system, showing the necessity of a perfectly healthy organism.

All Spiritualists know that our spirit friends work chiefly upon the brain and nerves, and if these are not in a healthy condition it becomes extremely difficult for them to communicate.

I sincerely hope all your readers will further the cause of physical culture, both in and out of the spiritualistic movement.

F. E. R.

LECTURE ENGAGEMENTS.—Mrs. M. H. Wallis has Sundays, October 19th and December 7th, and Mr. E. W. Wallis has November 23rd, unexpectedly vacant. They will be pleased to hear from secretaries of societies who wish to secure their services on those dates. Letters should be addressed to them at 62, Station-road, Church End, Finchley, London, N.

THE 'SPIRITUAL QUARTERLY MAGAZINE'.—The first number of the 'Spiritual Quarterly Magazine,' edited by Mr. Will Phillips, and issued by the 'Two Worlds Publishing Company,' Manchester, is a very creditable production. It consists of forty-eight octavo pages, bound in a stiff paper cover, and sells at fourpence. The contents are varied and interesting; but surely it should be possible to obtain a larger proportion of contributions from English writers! A vigorous article by Dr. J. M. Peebles on 'Materialism, Sectarianism, or Spiritualism Which?' and 'A Historic Psychic Phenomenon,' by William Oxley, are about the best features of this initial number.

SOCIETY WORK.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last, Mr. W. Millard gave a good trance lecture on 'Spiritualism: Its Power for Good.' Meetings at 7 p.m. Séance follows.—W. R. Power.

STRATFORD.—WORKMEN'S HALL, WEST HAM-LANE.—On Sunday last, addresses were given by the president, Mr. G. T. Givinn, and the vice-president, Mr. G. W. Lear. An after-circle was formed at which Dr. D'Aute Hooper, of Ohio, U.S.A., gave some striking clairvoyance.—G. W. L.

SOUTH TOTTENHAM.—193, HIGH-ROAD.—On Sunday last, Mr. George Cole gave an interesting and arresting *résumé* of Madame d'Esperance's mediumship. The startling facts dealt with aroused much interest in our large audience. On Sunday next, at 7 p.m., Mr. D. J. Davis, speaker.—W. F. L.

BRIXTON.—8, MAYALL-ROAD.—An excellent meeting was held here on Sunday evening last. Mrs. Wilson delivered an earnest and eloquent address upon 'The Power of Love,' which appealed to the hearts of all present. On Sunday next, at 7 p.m., a trance address will be given by Mrs. Holgate; at 8 p.m., public circle.—C.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Mr. and Mrs. Roberts occupied our platform on Sunday last. Mrs. Roberts gave an uplifting address on 'What is the Destiny of the Soul?' also on the 'Spirit Spheres,' which was much appreciated by a large audience. On Thursday next, at 8 p.m., public circle; and on Sunday next, Dr. Harlow Davis, M.D.—Cor. Sec.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL, S.E.—On Sunday last the morning circle was greatly blessed in the power of the spirit present. The subject of the evening address, 'The Second Coming of Christ,' attracted an unusually large audience, and was dealt with by Mr. W. E. Long in a masterly manner. On Sunday next, at 11 a.m., public circle; and at 6.30 p.m., an address by Mr. Long upon 'The Day of Judgment.' J. C.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last, Mr. Claireaux gave an interesting address on 'Life in the Spirit World,' in the course of which he gave good illustrations of how knowledge of life in the world beyond could be obtained, and the lessons to be learned thereby. Mr. Wyndoe also gave some interesting experiences. Mr. Imison presided. On Sunday next, at 3 p.m., Lyceum; at 3.30 p.m., meeting in Battersea Park; at 7 p.m., Madame St. Clair will lecture on 'Inspiration.' On Tuesday, at 7 p.m., Band of Hope. On Thursday, at 8 p.m., Dr. J. Peebles will lecture on 'What is Truth?' and on Saturday, at 8.30 p.m., a 'social evening' meeting will be held.—YULE.

PECKHAM.—CHEPSTOW HALL, 130, PECKHAM-ROAD.—On Sunday morning last, a good circle was held, and a large audience listened to Mr. Bishop's address in the evening on 'Breaking Away,' in which he proved that Spiritualism had been recognised in all times. Clairvoyance was given at the after-circle by Mrs. Bishop. Arrangements are being made to hold a public debate on 'Modern Spiritualism,' in the Peckham Public Hall, between the Rev. A. J. Waldron and Mr. G. H. Bibbings, the date of which will be duly advertised. On Sunday next, at 11.15 a.m. and 8 p.m., public circles; at 6.15 p.m., Mr. S. Smith will speak on the 'Theory of Incarnation.'—VERAN.

STOKE NEWINGTON.—BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday evening last our hall was overcrowded on the occasion of Dr. Peebles' visit. Mr. John Kinsman (accompanied by Mr. Belstead) presided, and a very memorable evening was spent. Dr. Peebles won all hearts by his address, which was a most characteristic one, and defies a mere report. Choice and sincere were his references to children, flowers and the angel-world when he was presented with a bouquet by Miss Jennie Tromans and Master George Hoyle (representing our Lyceum children). The choir sang 'Lead Kindly Light' and Mendelssohn's 'Farewell to the Forest.' We thank our venerable brother for his kindly words and work, and trust he may take away from Stoke Newington as pleasant an impression as that he left behind. On Sunday next, Mr. George Spriggs.—A. J. C.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—On Thursday, the 18th inst., Dr. J. M. Peebles dealt with 'The Condition of Wicked People in Spirit Life,' and proved the goodness of God to the vilest offenders, showing that we condemn ourselves and that our condition is due to the action of law, which is always remedial and never unjust. Mr. Peters gave several clairvoyant descriptions and Mr. J. Adams and Mr. H. Boddington briefly addressed the meeting. On Sunday, Mr. D. J. Davis, from a purely logical and philosophical standpoint, showed that phenomena should be regarded as the means, not the end itself. Mr. Fielder rendered the invocation. A cello solo was given by Mr. Powell, and Mr. H. Boddington presided. On Friday next, at 8.15 p.m., Mrs. Boddington, psychometry; silver collection. The subject for Sunday next, at 7 p.m., 'Phenomena from other Aspects.'—B.